Pestalozzi and Froebel, by Spencer, and by Arnold. The choice of authority to be studied is catholic enough. But surely it must issue in not a two-fold but a three-fold division of view as to the ideal to be attained. In one county we shall have teachers trained to look on the Spencerian attitude as the only possible, and in the next county, (perhaps because the text-books available are easier to "get up") Arnoldian views will be the be-all and the end-all. It is very clear that, in future amendments of the regulations, it should be secured that all teachers should, at some period of their career, have read and be familiar with the divergence between the Arnoldian and the Spencerian views of the great problem.

STROUD, ENGLAND. W. J. GREENSTREET.

THE CHILD AND RELIGION. Eleven Essays by various writers, edited by Thomas Stephens, B. A. London: Williams & Norgate; New York: G. P. Putnam's Sons, 1905.

On first perusal, this book gives the impression of being at once interesting and somewhat bewildering. So many points of view, so many different modes of expression are to be found therein, that at first sight they seem to be irreconcilable. More careful reading may, however, lead to the acceptance of the editor's statement in his introduction: "The points of agreement far outnumber the points of divergence"—"The variations are principally on the surface, . . . deeper down there is harmony and concord." In any case it is a most interesting experiment in focussing the attention of those whose ways would ordinarily lie far apart,—upon an object of common interest—the child.

The series begins with a very striking essay by Prof. Henry Jones on "The Child and Heredity," which alone would amply justify the publication of the book. The doctrines of evolution and heredity have no terrors for those who realize with him that "the higher is not determined by the lower, but is the fulfilment of its own promise within it." "Man is not product but producer, not consequence but cause."

He brings out with great clearness the truth—that there is no real opposition between heredity and environment—"the entire meaning and power of both lies in their relations." Neither alone is potent for good or evil, it is only by their interaction that character is affected. Character is not inherited and it is even doubt-

ful whether good or bad tendencies can be transmitted. All one can say is—that the child inherits potential powers which may or may not be developed by environment. These powers may vary both relatively and absolutely "so that the appeal of the environment may mean very different things to different children." "No child is born either vicious or virtuous," but the training in morality is attended with more difficulty in some cases than in others. The child must obtain this moral training from his social environment and Professor Jones contends that it is the duty of the community to see that the child is brought under the right educative influences, because, "so rich is the innate inheritance of the child and so dependent is his possession of it upon those into whose hands his life falls."

Mr. Masterman's essay "The Child and Environment" gives much food for serious thought. He points out that at the present time, the environment for the majority of children is "the city." Certain consequences must therefore be faced. In the first place, the nature element is vanishing. The real city child lacks this important factor in his education and we must allow for it. For lack of direct experience of nature, even the scenes and analogies of the Bible are unintelligible to him and there is real danger that religious and moral teaching may therefore become meaningless and formal. Secondly, the human element makes for restlessness and brings about a premature development. Thirdly, this environment tends towards the abolition of family life. The writer urges the moral and religious importance of trying to cope with this new state of the child's environment.

Professor Ladd dealing with "The Child's Capacity for Religion" takes as his standpoint that "It is human to be religious." Religious experience is a complex, involving phenomena of feeling. thinking and willing; it is individual and expresses the spiritual unity of the race. He describes the child's capacity for religion as that of forming an idea of the Divine Being and of taking toward this idea a fitting attitude of feeling, intellect and will. This idea and this attitude will grow and develop with the unfolding of the child's mind and the influence of environment.

We have no space to consider the other interesting essays which deal either with special aspects of the child's religious experience (sin; conversion, etc.) or with the religious and moral training provided by various churches, viz: The Church

of England; The Free Churches; The Swedenborgian, and the Jewish. They offer much attractive and suggestive material, and reading them in succession makes clear how great is still the need for the sympathetic study of other schools of thought and modes of expression, if one would rightly understand the moral and religious elements of human life.

UNIVERSITY COLLEGE, CARDIFF. M. MACKENZIE.

SCHOOL TEACHING AND SCHOOL REFORM. By Sir Oliver Lodge. London: Williams & Norgate, 1905.

This very interesting little book by the Principal of Birmingham University, contains the four lectures delivered by him to Secondary Teachers and Teachers in training during February, 1905.

The scope of the book is sufficiently indicated by the titles of these lectures, viz:—1. Curricula and Methods; 2. History and Science; 3. Secondary School Reform in General; 4. Boarding School Problems.

In his brief preface the author tells us that he regards the subject from "the University point of view." Although this is necessarily a limitation in some respects, he holds, and with justice, that the adaptation of secondary education to modern conditions involves problems in the consideration of which the universities should lead the way.

Sir Oliver Lodge gives us his own views on education with much freshness and vigor and the book is eminently readable. He is in favor of a fairly wide school curriculum, which shall rouse interest and develop power, but, at the same time, result in the acquisition of knowledge valuable in itself, because "It must have not only a deadening intellectual influence, but even to some extent a deteriorating moral influence to work for a long time at a thing and then not to know it. If in exceptional cases agility results from the training, then it is dangerous." "A training of the mind by means which pretend to teach a subject and do not teach it . . . is not only a waste, it is a crime." "Men so trained never are the real teachers of any progressive race." These are strong words and which press home an important truth.

When discussing reform in methods of teaching he enters a powerful plea for the training of teachers especially of those who are to teach pupils between the ages of eight and sixteen. His